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# Sixty Years of Pioneer Catholic Education in Indiana 1789-1849

Winifred A. Galvin

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SIXTY YEARS OF PIONEER CATHOLIC EDUCATION  
IN INDIANA 1789-1849

By  
Winifred A. Galvin

A Thesis Submitted in Partial Fulfillment  
of the Requirements for the Degree of  
Master of Arts

Indianapolis, 1939

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## PREFACE

This thesis is a study of the foundation of the present system of Catholic education in Indiana. It deals with the period from 1789 to 1849.

It was difficult to obtain much archival material, due chiefly to failure on the part of these pioneers to preserve complete records of facts that would be significant today, and also to the destruction by fire of much material that had necessarily been kept in books. In many cases the only available records were newspaper publications.

The author wishes to express appreciation to all those who helped in the securing of the materials used in this thesis. She acknowledges her indebtedness to the Very Reverend Henry Dugan, J. C. D., Chancellor of the Indianapolis Diocese, and to the archivists at Notre Dame, St. Mary-of-the-Woods and St. Meinrad's. To Professor A. D. Beeler who gave so generously of his time while sponsoring this study the writer is especially grateful.

W.A.G.

Indianapolis, 1939

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Indiana since the latter part of the seventeenth century. Soon after the exploration of the Mississippi by LaSalle, in 1682, the government of France began to encourage the policy of establishing a line of trading posts and missions extending to the country lying east of the Allegheny mountains. Despite early occasional missionaries followed by traders for a period of seventy-five years.<sup>1</sup> One of their early posts was established at Vincennes which was the center of activities for the first one hundred years of the institutional life of the Catholic Church in Indiana. The first recorded fact in the church history was the marriage of Julien Trottier and Joette Marie at St. Francis Xavier, bearing date of April 21, 1749.<sup>2</sup>

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<sup>1</sup>John B. Dillon, History of Indiana. Indianapolis: Hughes and Daughy, 1859, p. 10.

<sup>2</sup>French Records of St. Francis Xavier Cathedral, Vincennes, Ind.



## SIXTY YEARS OF PIONEER CATHOLIC EDUCATION

IN INDIANA 1789-1849

### CHAPTER I

#### INTRODUCTION

Catholicism has existed in the territory now known as Indiana since the latter part of the seventeenth century. Soon after the exploration of the Mississippi by LaSalle, in 1682, the government of France began to encourage the policy of establishing a line of trading posts and missionary stations in the country lying west of the Alleghany mountains. Despite many obstacles missionaries followed these traders for a period of seventy-five years.<sup>1</sup> One of their early posts was established at Vincennes which was the center of activities for the first one hundred years of the institutional life of the Catholic Church in Indiana. The first recorded fact in the church history was the marriage of Julien Trottier and Josette Marie at St. Francis Xavier, bearing date of April 21, 1749.<sup>2</sup>

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<sup>1</sup>John B. Dillon. History of Indiana. Indianapolis: Bingham and Doughty, 1859, p. 10.

<sup>2</sup>Parish Records of St. Francis Xavier Cathedral, Vincennes, Ind.

From that time down to the period covered in this paper, resident priests or visiting missionaries ministered to the inhabitants around Vincennes. No record can be found of any school established during the period although each missionary devoted a great deal of his time to the arduous task of teaching and civilizing the inhabitants. There is an example of this in a letter to the Bishop of Quebec written in 1786 by Father Pierre Gibault, pastor of Vincennes. He wrote that he taught the children not only Christian Doctrine but also to read and write.<sup>3</sup>

The social condition of the people of Vincennes was deplorable in 1790. One contemporary observer remarked: "They are the most ignorant people in the world. There is not a fiftieth man that can either read or write."<sup>4</sup> The population of the Wabash Valley were Indians, the French who had pushed down from Canada, the English who were interested in fur trading and American settlers who had come from Kentucky and Tennessee. Most of them were adventurers who were dissatisfied with conditions in their own country. The miserable condition of the inhabitants was described in a memorial, which was dated "St. Clair county,

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<sup>3</sup>Rev. J. A. Burns, C.S.C. The Catholic School System in the United States. Cincinnati: Benziger Brothers, 1908, p. 88.

<sup>4</sup>James Albert Woodburn. Higher Education in Indiana. Washington: Government Printing Office, 1891, p. 36.

June 9th, 1790" addressed to Arthur St. Clair and signed by P. Gibault, priest, and eighty-seven others:

The settlers comprise a few unhappy beings, groaning under the weight of misfortunes, who are scarcely able to support their pitiful existence not knowing where to find a morsel of bread to nourish their families.<sup>5</sup>

The low standard of living found among the white inhabitants was due to the intermingling and intercourse with the Indians even to the extent of marriage. One historian makes the following comment:

While the barbarism of the Indians was in some degree, softened by the intercourse, the morals of the French were not improved. The pioneer Frenchmen readily adopted the business of traders, boatmen, and hunters; but they made no efforts to become either learned in letters, or skillful in agricultural pursuits, or ingenious in the practice of mechanical arts. Their mode of observing religious duties did not impose on them any heavy burdens. Their manners and customs carried them above a condition of barbarism but left them below a state of true civilization.<sup>6</sup>

Another excellent description of the people is given in the following:

The religious training of these simple people and all the spiritual food with which they were provided, was furnished by the Jesuit fathers, highly educated classical scholars who experienced much difficulty in imparting book learning to the major portion of their parishioners, and some without the fold, who seemed content with gaining less than a smattering of the knowledge contained in books--many declining to take even elementary steps in

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<sup>5</sup>Ibid., p. 36.

<sup>6</sup>Dillon, op. cit., p. 404.

reading and writing feeling intuitively that where 'ignorance is bliss, 'tis folly to be wise.' The tutors were in every way capable of imparting instruction had the pupils been willing to take it.<sup>7</sup>

Such was the condition of Vincennes when the first bishopric for the United States was established by the Holy See and when, in 1789 the Very Reverend John Carroll, Prefect Apostolic, was selected as the first bishop of Baltimore. It was fortunate for the educational system of the Catholic church in America, that many of the priests obtained by Bishop Carroll after his appointment were men who had been educated and held professorships in European colleges before coming here and were imbued with the importance of education.

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<sup>7</sup>George E. Greene. History of Old Vincennes and Knox County. Chicago: S. J. Clark Publishing Co., 1911, p. 62.

## CHAPTER II

### SCHOOLS ESTABLISHED BEFORE THE CREATION OF THE VINCENNES DIOCESE 1792-1833

#### Father Flaget

One of Bishop Carroll's earliest duties was to obtain priests for the western settlements without resident pastors. Vincennes had been without a priest since the departure of Father Gibault. Fortunately for the Catholic Church in its educational enterprises in America, the French Revolution occurred just at this time. The revolutionary governments seized the church property, declared the vows of religious orders null and void, dissolved monasteries, destroyed churches, and harassed the clergy. Every bishop and priest had to take an oath of allegiance to the Civil Constitution of the Clergy under pain of expulsion from office. Only four bishops took the oath and only about one third of the lower clergy, many of whom did not understand the issue at stake. Many of the priests followed the counsel of superiors and fled abroad into distant countries.<sup>1</sup>

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<sup>1</sup>Rev. Francis Betten, S.J. and Rev. Alfred Kaufman, S.J. The Modern World. Chicago: Allyn and Bacon, 1919, pp. 542 ff.



Among those who came to the United States were two who took an active part in the promotion of education in Vincennes -- Reverend Benedict Joseph Flaget and Reverend John Francis Rivet. Both were members of the Sulpician order. Father Flaget arrived in Baltimore in March 1792 and Father Rivet in 1794.<sup>2</sup> Bishop Carroll was very glad to receive these exiled priests as his jurisdiction extended over all of the United States and the number of his priests was extremely small and entirely inadequate. Father Flaget remained in Baltimore but two months. Having unreservedly offered his services to Bishop Carroll, he cheerfully accepted from the latter the distant mission of Vincennes where there was a considerable number of French settlers who had long been deprived of the services of a clergyman.<sup>3</sup>

Father Flaget arrived in Vincennes December 21, 1792. He found both the church and the congregation in a wretched condition. The church was a poor log structure open to the weather and almost ready to collapse. The congregation was in even a worse shape. With all his zealous efforts, Father Flaget was able to induce only twelve out of nearly

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<sup>2</sup>H. S. Cauthorn. St. Francis Xavier Cathedral. Vincennes; 1892, p. 122.

<sup>3</sup>Rt. Rev. M. J. Spalding. Sketches of the Life, Time and Character of the Rt. Rev. Benedict Joseph Flaget. Louisville: Webb and Levering, 1852, p. 33.

seven hundred souls to approach Holy Communion during the Christmas festivities.<sup>4</sup>

Although the outlook was discouraging, Father Flaget placing his trust in God, determined to bring about a reformation by repairing the church and inducing the parishioners to return to their duty. Inspired with the thought: "and a little child shall lead them," he set about reaching the hearts of the parents through the children as St. Francis Xavier had done among the degenerate Portuguese at Goa. In 1793, he therefore opened a school, the first of its kind in the village and he himself became the first teacher.<sup>5</sup>

Lessons were not only taught in the "three R's" but also in the principles of Christian Doctrine and in singing. In the singing class Father Flaget taught many beautiful French hymns which the children sang not only in church and school but also while performing their daily chores in the fields.<sup>6</sup> The children became warmly devoted to their new teacher. They entered into all his plans with

<sup>4</sup>Ibid., p. 33; Rev. H. J. Alerding. A History of the Catholic Church in the Diocese of Vincennes. Indianapolis: Carlan and Hollenbeck, 1883, p. 70.

<sup>5</sup>Sister M. Salesia Godecker, O.S.B. Simon Brute de Remur. St. Meinrad: The Abbey Press, 1931, p. 166; Spalding, op. cit., p. 34; Alerding, op. cit., p. 70.

<sup>6</sup>Godecker, Brute, p. 166.

relish and were "seen hanging around him as a father whom they loved."<sup>7</sup> The parents were determined not to be outdone by the children. They too came to church, went to confession, and received Holy Communion in large numbers.

The people of the vicinity had lived so long among the Indians that they had adopted many of their savage ways. Father Flaget set about to improve their social life by encouraging agriculture and domestic manufactures. Previous to this they had lived by hunting and had purchased their clothing with peltries at the various trading posts. To teach industrial arts, Father Flaget purchased looms and a house with adjoining lands for a manual labor school.<sup>8</sup>

In all this he probably would have been successful had he been allowed to carry out his plans, but in the midst of his improvements he was recalled to Baltimore by his archbishop.<sup>9</sup> His influence upon the people was so great that, to spare their feelings, he took his departure from Vincennes on the pretext that he was making one of his usual visits to Kaskaskia. It was not known until the return of his escort that he had left Vincennes permanently.<sup>10</sup>

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<sup>7</sup>Spalding, op. cit., p. 34.

<sup>8</sup>Ibid., p. 35.

<sup>9</sup>Ibid., p. 35.

<sup>10</sup>Alderding, op. cit., p. 73.



Father Flaget spent just two years and four months in Vincennes. During that time he succeeded in awakening the attention of his parishioners to the importance of improving their methods of living. Father Flaget could well rejoice because if only twelve of the inhabitants received the sacraments upon his arrival there were scarcely that many who did not receive them upon his departure.<sup>11</sup>

Father Flaget paved the way for future educational principles. He saw the value of music and singing as a part of education. He believed in adult education and might with some justice be called the "originator of industrial education" in Indiana.

#### Father Rivet

The Reverend John Francis Rivet was Father Flaget's successor in Vincennes. Father Rivet had been a professor in the Sulpician Seminary in Limoges, France for ten years before the Revolution when he was forced to leave the country for refusing to take the oath of allegiance demanded by the revolutionary government.<sup>12</sup>

Father Rivet considered the conversion of the Indian as his first duty and that of school master as his second. This good priest devoted his time, in a special manner, to

<sup>11</sup>Spalding, op. cit., p. 35.

<sup>12</sup>Cauthorn, op. cit., pp. 122-123.

the instruction and conversion of the various Indian tribes roaming over the plains watered by the Wabash. In fact, he views this as the chief object of his missions to Vincennes. In the registers he styled himself, "missionary appointed for the savage, exercising the ministry (for the moment) in the parish of St. Francis Xavier."<sup>13</sup>

Shortly after his arrival in May 1795, Father Rivet established a school in Vincennes which was both free\* and public -- no distinction was made as to race, color or creed.<sup>14</sup> One authority gave an idea of the enrollment in the following:

Upon the roll of Monsieur Rivet's pupils were the names of quite a number of Indians, indicating that the more progressive inhabitants of this town believed in a universal spread of education by extending it even unto the children of the forest.<sup>15</sup>

From Father Rivet the children received a character training founded on the principles of a living Christianity as well as a thorough common school course.

Father Rivet made a deep impression upon the great

<sup>13</sup>Alerding, op. cit., p. 73.

\*Free used here and elsewhere in this paper in describing schools, means the children paid no tuition.

<sup>14</sup>Sister M. Salesia Godecker, O.S.B. History of Catholic Education in Indiana. St. Meinrad: The Abbey Press, 1926, p. 18.

<sup>15</sup>Greene, op. cit. I, p. 65.

French literary genius, Volney, who visited Vincennes in 1796.<sup>16</sup> Volney described Vincennes as a village of some fifty houses scattered on an irregular prairie surrounded by forests. In referring to the inhabitants he said:

Their ignorance, indeed, was profound. Nobody ever opened a school among them, till it was done by the abbe R. a polite, well educated and liberal minded missionary, banished thither by the French Revolution.<sup>17</sup>

For his services in laboring among the Indians, Father Rivet received an annual stipend of two hundred dollars from the United States Government.<sup>18</sup> But even this small pittance was not regularly or punctually paid -- at one time it was two years in arrears. He was, therefore, reduced to great straits, suffered for many comforts and even necessities of life and as a result contracted tuberculosis. In spite of this he carried on the work to which he had been assigned, including the school until shortly before his death in February 1804.<sup>19</sup>

Father Rivet might well be called the "father of the public school system" in Indiana. His school was free;

<sup>16</sup>Godecker, Brute, p. 171.

<sup>17</sup>C. B. Brown. A View of the Soil and Climate of the United States of America. Philadelphia: J. Conrad and Son, 1804, p. 335.

This is a translation of Tableau du Climat et du Sol des Etats-Unis, by C. F. Volney.

<sup>18</sup>Greene, op. cit., p. 65.

<sup>19</sup>Cauthorn, op. cit., 124.

there was no distinction in social position; Negro, Indian or White were all received as pupils; the teacher was paid by the government out of taxes not levied immediately for educational purposes.

#### Father Jean Jean

For the period 1804-1824 very little information is available concerning schools. During the greater part of this time there was no regularly assigned resident priest. For fourteen years visiting missionaries took care of the spiritual needs of the parish and these missionaries instructed the children during the short period they were in the village.<sup>20</sup>

In 1808, Father Flaget was appointed bishop of the newly created diocese of Bardstown which embraced Kentucky, Tennessee, Ohio, Illinois, Michigan, Wisconsin and Indiana. The newly consecrated bishop promised to do his utmost to obtain a resident priest for his old parish at Vincennes but it was not until 1818 that he was able to do so.<sup>21</sup> In that year, Bishop DuBourg of Louisiana offered him the services of two priests for Indiana. Bishop Flaget accepted and Fathers A. Blanc and Jean Jean were sent to Vincennes as resident missionaries. Father Blanc was to have charge of

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<sup>20</sup>Godecker. History of Catholic Education in Indiana, p. 19.

<sup>21</sup>Alerding, op. cit., p. 89; Cauthorn, op. cit., p. 137.



the parish work and Father Jean Jean was to establish a college.

Immediately upon his arrival at Vincennes, Father Jean Jean made all preparations for the setting up of this institution.<sup>22</sup> As an advertisement for his school he had the following article published in the local paper:

The Rev. Jean Jean.

Late from France where he devoted a number of years, to the instruction of youth, in most of the polite branches of education, offers his services in the same line to the inhabitants of Vincennes. Desirous to do justice to his pupils, he feels obliged to limit their number to twenty-five and whereas too great a variety of pursuits would only tend to mar their progress and to confuse his attention, he will confine himself to the following branches; viz: Latin & French, Grammar, Geography and History. None can be admitted in the number of those, that are not sufficiently conversant in Reading and Writing to commence at once the purposed course. Mr. Jean Jean will dedicate every day to the business of the school 3 hours in the morning, viz: from 9 o'clock until 12 and as many in the afternoon, viz: from 2 o'clock until five; and gratify the anxiety of the parents by public examinations. Saturdays will be the only holiday in the week:

Terms per quarter	
Either French or Latin grammar	\$6.00
Both	\$10.00
French language, geography and history	\$8.00
Exclusive of every furniture	
to be paid always in advance. <sup>23</sup>	

Owing to the opposition which Father Jean Jean met from a portion of the congregation, for some unknown reasons the college was never established. When Bishop

<sup>22</sup>Cauthorn, op. cit., p. 139.

<sup>23</sup>Vincennes (Ia) Western Sun and General Advertiser, Aug. 1, 1818. Indiana was abbreviated "Ia" at this time.

DuBourg heard of the hostility, he recalled Father Jean Jean to Louisiana in 1819.<sup>24</sup> No other attempt was made to establish a school for several years.

#### The Sisters of Charity

In August 1823, Bishop Flaget visited Vincennes to settle details in connection with the residence of the newly appointed pastor, Reverend M. Champomier. On Bishop Flaget's return to Bardstown, he reported in a letter to his coadjutor that the people of Vincennes ardently desired to have amongst them an establishment of Sisters, to conduct a school.<sup>25</sup>

In March 1824, Bishop Flaget sent to Vincennes from Nazareth, Kentucky, four sisters, with Sister Harriet Gardiner as superior, to open a school. They founded an academy for young ladies called St. Clare's Convent and Female Academy. Nine boarders were enrolled in the school.<sup>26</sup> The following notice appeared in the Vincennes paper:

The Sisters, for whom an application was made by the inhabitants of Vincennes to the Rt. Rev. Bishops Flaget and David, have arrived and respectfully inform the public, that they will open their school on Tuesday next, the 20th inst. Sister Harriet Gardiner, the superior of the school to whom all applications are to be made, and by whom all information will be readily given, in consideration of the difficulty of the times, cheerfully submits to the very moderate scale of prices

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<sup>24</sup>Alerding, op. cit., p. 89.

<sup>25</sup>Spalding, op. cit., p. 239.

<sup>26</sup>Records of the Sisters of Charity, Nazareth, Kentucky.

announced in a former paper. She laments being deprived of the society and aid of the sister originally intended to teach Music in this school -- in consequence of which pupils intended solely for the Piano cannot at this time be received.<sup>27</sup>

For a time the institution is reported to have succeeded very well. An examination by a committee of citizens was held in August 1824 with the following report:

The subscribers this day witnessed an examination of the first, second and third classes of young ladies, pupils of the "School St. Clair" under the direction of the Sisters of whom Sister Harriet Gardiner is Superior and they owe it to the public to express their satisfaction at the apparent progress in geography, arithmetick [sic], grammar, reading and spelling, being the branches of study submitted which the examination evinced.

This school, under the intermediate [sic] direction of a lady so imminently qualified to give to the sex those desirable accomplishments which signify and adorn their minds and manners and being under the superintending and benevolent care of the learned and amiable prelates (the Rt. Rev. Bishops Flaget and David) has obvious inducements to a liberal patronage.

The system of instruction adopted is well calculated to render woman what she ought to be-it seems to ensure that polish to the amenities of social intercourse which always render society agreeable; renders the mind familiar without blemish, correct and sensible, without prudery, and willing to restrain, instruct or improve. Such is the province of woman-to restrain and be controuled [sic] to improve and be instructed, delight and be amused-always able to maintain that becoming dignity that secures a correspondent degree of respect.

Much gratified by the examination and recommending

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<sup>27</sup> Western Sun and General Advertiser, April 24, 1824.

this institution to an extended support, we subscribe our names, the 12th day of August, 1824

E. McNamee  
D. S. Banner 28  
John Ewing

The story of the sisters at St. Clare's is a long series of trials, hardships and difficulties. The pastor, Father Champomier, was often absent for weeks at a time, collecting money for his church. In 1826, during one of his absences the sisters all became ill with fever and Sister Harriet died during the epidemic, without receiving the last sacraments of the church.<sup>29</sup>

The humble circumstances of the inhabitants prevented them from appreciating the education and culture that these nuns tried to impart and consequently the patronage was small.<sup>30</sup> In addition to their material privations were added also the deprivation of Mass and the Sacraments for weeks, and even months at a time.<sup>31</sup> Due to these facts the Sisters were recalled to Nazareth, Kentucky in 1834.<sup>32</sup>

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<sup>28</sup>Western Sun and General Advertiser, Apr. 29, 1824.

<sup>29</sup>Records of the Sisters of Charity, Nazareth, Kentucky.

<sup>30</sup>Godecker, Brute, p. 191.

<sup>31</sup>Rev. J. A. Burns, C.S.C. The Catholic School System in the United States. Benziger Bros., Cincinnati, 1908, p. 241.

<sup>32</sup>Records of the Sisters of Charity, Nazareth, Kentucky.



The Sisters of Charity from Nazareth also established schools at St. Peter's Church, Montgomery, then known as Black Oak Ridge, in Daviess County and also one at St. Mary's White River in the same county. Martha Angela Spink and Sister Ellen O'Connell, a talented and well educated, member of the community, were sent to St. Peter's. The Sisters arrived at St. Mary's, on March 12, 1832 but remained only a year.<sup>33</sup> The schools at both of these places may be described as plain log houses.<sup>34</sup> The number of pupils at St. Peter's included six boarders and twenty-five day scholars.<sup>35</sup> The boarders included those children who lived so far from the school that it was impossible to return to their homes each night hence they boarded with the Sisters. The day scholars were those from the immediate neighborhood. The Sisters suffered the same hardships as did those in Vincennes. Therefore, they were also recalled to Nazareth for the same reasons.<sup>36</sup> Although abandoned by the Sisters, these schools, constituted the starting point of Catholic education in Indiana.

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<sup>33</sup>Ibid.

<sup>34</sup>Burns, op. cit., p. 240.

<sup>35</sup>Records of the Sisters of Charity, Nazareth, Kentucky.

<sup>36</sup>Godecker, History of Catholic Education in Indiana, p. 20.

### Indian School in St. Joseph's County

Another school that became a forerunner of one of the present great Catholic educational institutions was established in 1830 in St. Joseph County by the Reverend Stephen T. Badin. Many of the Pottawattomie Indians of this region had been converted by the early Jesuit Missionaries some one hundred fifty years before.<sup>37</sup> Although there had been no resident priest since 1759, the Indians seemed to have retained their belief in Christianity and had appealed in 1830 to Father Gabriel Richard, Vicar-General of the Bishop of Cincinnati, for a priest. This request, made by Pokagan the Pottawattomie chief, was answered by the stationing of Father Badin in the vicinity of the present site of South Bend.<sup>38</sup>

Father Badin opened a Catholic school for Indians in September 1830.<sup>39</sup> Soon after this, he purchased from the government the section of land containing the two little lakes of St. Mary and St. Joseph, intending, as he said, that this should be the site of a great university.<sup>40</sup> Upon

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<sup>37</sup>Golden Jubilee of the University of Notre Dame.  
Chicago: Werner Co., 1895, p. 32.

<sup>38</sup>Ibid., p. 33.

<sup>39</sup>Rev. William McNamara, C.S.C. The Catholic Church on the Northern Indiana Frontier, 1789-1844. Catholic University, Washington, 1931., p. 27.

<sup>40</sup>Golden Jubilee of the University of Notre Dame, p. 34.

this land he erected a small frame building of two stories to serve as a convent and school for the Sisters.<sup>41</sup>

Since the government was interested in ameliorating the conditions of the red men, a part of the civilization fund<sup>42</sup> set aside for the purpose was requested on November 30, 1831 by Bishop Fenwick for the "institution on the St. Joseph River." By this time the number of pupils had increased to thirty.<sup>43</sup> The reply was written on April 7, 1852:

Sir: I have submitted your application for the aid of the Government to the three Indian Schools, under your care, at L'Arbre Croche, Green Bay and on the St. Joseph's River to the Secretary of War. I have the honor to inform you that the Secretary has agreed to allow towards the support of these schools at the rate of one thousand (\$1000) dollars per annum; commencing from the 1st of January next, and to be paid quarterly, upon your drafts for the amount (\$250) due for the quarter. . . . .

In making this allowance the Secretary has been as liberal as the limited amount of the civilization

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<sup>41</sup>Burns, op. cit., p. 356.

<sup>42</sup>The civilization fund was created by an act of Congress in March 1819. By this act the sum of ten thousand dollars a year was appropriated to provide against the further decline and final extinction of the Indian tribes and to introduce among them the habits and acts of civilization. The president was authorized to employ capable persons to instruct the Indians in agriculture and to teach Indian children reading, writing and arithmetic.

Richard Peters, Esq. ed. The Public Statutes at Large of the United States of America. Boston: Little and Brown, 1850, III, p. 516.

<sup>43</sup>McNamara, op. cit., p. 27.

<sup>44</sup>Frederick L. Paxson, History of the American Frontier, 1763-1894. Chicago: Houghton Mifflin Co., 1894, p. 219.

fund will allow him to be. If more could be consistently done in furtherance of your benevolent design, it would not be withheld by him.

Samuel S. Hamilton<sup>44</sup>

Some knowledge of the methods employed in conducting the school may be gained from the following extract of a letter written by Father Badin to Bishop Fenwick of Cincinnati in 1832:

The Indians have been so much engaged with their crops, and hunting, that the schools could not be organized as yet this season as well as I wish. Still we teach reading every day to all the children and even to the grown persons whom we can collect. The religious duties and instructions are never omitted at the rising and setting of the sun. At twelve o'clock the trumpet gives the signal of the Angelus and afterwards four of us give lessons, Miss Liguette, old as she is, does the same every day after Mass. Her activity is equal to her charity and zeal. It is a subject of admiration to hear her, and to notice the powerful impression her discourses make on the hearers. They are catechized every day after Mass.<sup>45</sup>

In 1834 Father Badin secured the services of two Sisters of Charity from Kentucky.<sup>46</sup> The Sisters did not remain long, however, because the Indians were being forced at this time by the United States Government to give up their lands and to move into the Indian territory, west of the Mississippi River.<sup>47</sup> Father Badin gave the property

<sup>44</sup>Catholic Telegraph. (Cincinnati) July 14, 1832.

<sup>45</sup>McNamara, op. cit., p. 36.

<sup>46</sup>Ibid., p. 28.

<sup>47</sup>Frederick L. Paxson. History of the American Frontier, 1763-1898. Chicago: Houghton Mifflin Co., 1924, p. 282.



to Bishop Brute in 1835 on condition that a few trifling debts be paid.<sup>48</sup> Bishop Brute gives an interesting account of the mission in the following:

Crossing the river we visited 'St. Mary of the Lake' the mission house of the excellent Mr. Badin who has lately removed to Cincinnati. He had a school there kept by two Sisters who have gone away, leaving the place vacant. The 625 acres of land attached to it, and the small lake named St. Mary's make it a most desirable spot, and one soon I hope to be occupied by some prosperous institution. Rev. Mr. Badin has transferred it to the Bishop on condition of his assuming the debts, a trifling consideration compared with the importance of the place.<sup>49</sup>

Bishop Brute accepted the deed for the property and awaited a more propitious time for the foundation of the institution that he mentions in the preceding paragraph. Several years later the property was transferred to Father Sorin and the Brothers of the Holy Cross who erected upon it the mother-house of the Congregation and also the University of Notre Dame. Such was the educational situation in Indiana in 1834 when the diocese of Vincennes was erected and the Rt. Reverend Simon Brute arrived as the first bishop of the Diocese.

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<sup>48</sup> McNamara, op. cit., p. 36.

<sup>49</sup> Rt. Rev. James Roosevelt Bayley. Memoirs of the Right Reverend Simon Wm. Gabriel Brute, D.D. New York: P. O. Shea, 1865, pp. 70-71.

<sup>50</sup> John O'Sullivan Shea. A History of the Catholic Church in the United States. New York: John O. Shea, 1890, III, p. 640.

### CHAPTER III

#### SCHOOLS UNDER BISHOP BRUTE, 1834-1839

The Right Reverend Simon W. Gabriel Brute was installed bishop of the newly created Vincennes diocese on November 5, 1834. Previous to this the Catholic church in Indiana had been under the jurisdiction of Quebec, Baltimore and Bardstown respectively. Bishop Brute was born in France in 1779. After graduating with highest honors as a doctor of medicine at Paris, he joined the Sulpician order and was ordained a priest. He came to America in 1810 and became a member of the faculty of Mt. St. Mary's College, Emmitsburg, and after serving as president of St. Mary's College, Baltimore from 1815 to 1818, he returned to Emmitsburg where he remained as professor of theology until his selection for the see<sup>1</sup> of Vincennes. The people of Vincennes welcomed the new

Several months after his arrival in Vincennes, Bishop Brute gave the following description of his diocese:

We have as yet no Seminary, no College, no religious establishment in any part of the Diocese, except an academy and school kept in Vincennes by

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<sup>1</sup>John Gilmary Shea. A History of the Catholic Church in the United States. New York: John G. Shea, 1890, III, p. 640.

four Sisters of Charity from the House of Nazareth in Kentucky. They had been recalled to Nazareth some months before I came. My first care was to secure their return, and they resumed their school the first of last April.<sup>2</sup> When I left they had four boarders and about fifty day scholars.<sup>3</sup>

Bishop Brute resolved to go to France to solicit men and means to promote religious and educational development in his vast charge for said he, "Without these" (the schools, "religion can never be firmly established."<sup>4</sup> He sailed for France July, 1835, and returned in July, 1836. While in Europe, Bishop Brute met with a most hearty welcome and material aid from all, Protestants and Catholics alike. He brought back with him nineteen priests and seminarians and money enough to establish in Vincennes a Diocesan Seminary, a college for secular students, two free schools, an academy for young ladies, and an orphan asylum.<sup>5</sup> Each of these will be discussed at some length in the following pages.

#### Free Schools in Vincennes

The two free schools -- one for boys and the other for girls -- mark the foundation of the free school system in Indiana. The people of Vincennes welcomed the free

<sup>2</sup>The Records of the Sisters of Charity, at Nazareth gives the date April 1, 1835.

<sup>3</sup>Bayley, op. cit., p. 77.

<sup>4</sup>Burns, op. cit., p. 350.

<sup>5</sup>Ibid., p. 352; Alerding, op. cit., p. 149; Godecker. History of Catholic Education in Indiana, p. 22.

schools. Two important articles found in the local newspapers substantiate this statement. The first of these was as follows:

The Ladies of Vincennes have associated themselves for the purpose of making up a sufficient sum for the creation of a Female Free School. The indigent female children of all denominations will be admitted and taught gratuitously.

There has been opened a subscription list for the collection of funds to purchase materials for a fair to be held next spring, the proceeds of which will be applied to the above mentioned purpose. The liberal donations which the ladies have received already show that our citizens are always ready to aid the diffusion of knowledge. The project is certainly a very laudable one, and the projector will be awarded by the conscientiousness [sic] of having done good, and they deserve the thanks of the community at large.

The Sisters of Charity of this place offer their gratuitous service as teachers, which is more creditable to them, as it is no religious institution.<sup>6</sup>

Three months later another article appeared:

Bishop Brute and his friends have offered, for some months past, to the inhabitants of Vincennes, the use of a free school for boys, kept by able and efficient teachers; success has attended the effort, and we rely on Providence to continue the same with increasing benefit for the youth. We have made arrangements to secure one also for girls and they will be taught by the Sisters of Charity of St. Joseph's<sup>7</sup> who have lately taken the place of their esteemed Sisters of Nazareth.

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<sup>6</sup>Western Sun and General Advertiser, Feb. 10, 1838.

<sup>7</sup>The Sisters of Charity of St. Joseph's came from Emmitsburg, Maryland. The reason for this change will be given on page 25.



To contribute to the utmost of our abilities, to the good of the Borough of Vincennes, and county of Knox, has been for years past the object of the Bishop and his friends. They have done it without interfering with the exertion of others. So much room exists for doing good, and gradually developing all the best prospects of Vincennes, that all who try to do it in proportion to their means and through a proper use of them can but rely on the good sense of the community for approbation and encouragement.

The school announced for the girls is already partially in operation, but it will soon be carried on in a more extensive plan.<sup>8</sup>

The school property in Vincennes, as is often the case, was owned by the Sisters of Charity from Nazareth, Kentucky. For some months, the Superior at Nazareth had insisted upon selling the property and withdrawing the Sisters who were stationed in Vincennes. The community felt that larger places in Kentucky which were petitioning for Sisters could make more profitable use of them. In August 1838, therefore, the Bishop bought the property consisting of the land and a dilapidated house for \$1300.<sup>9</sup> Bishop Brute then wrote to Mother Rose, Superior of the Sisters of Charity at Emmitsburg, Maryland to send Sisters to take charge of the schools. The Sisters came with the understanding that they would conduct the schools in Vincennes until the diocese had a sisterhood of its own.<sup>10</sup> Later the Bishop exchanged the property he had

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<sup>8</sup> Ibid., April 28, 1838; Godecker, Brute, p. 342.

<sup>9</sup> Ibid., p. 320.

<sup>10</sup> The Old Vincennes Cathedral and Its Environs p. 21. Sisterhood here means the establishing of a Mother-house for a community of Sisters.

purchased for a more valuable corner lot containing four buildings which would afford ample accommodations for the Academy (secondary school), Boarding and Day School (common school with tuition), and the Free School (common school without tuition).

The Free School was set up in a blacksmith shop that was separated by a fence from the other three buildings on the church property.<sup>11</sup> Thus, the indigent children and the tuition-paying children did not come in contact with each other. A sum of four hundred dollars was raised in the fair that was given by the ladies as mentioned in the foregoing paragraphs. The children in this school were taught the English branches (spelling, reading and writing) and the French Catechism as the Bishop wanted them to learn the latter in their mother tongue.<sup>12</sup> The enrollment in the school fluctuated during the early years as may be shown from the following:<sup>13</sup>

	Male	Female
1839 . . . .	70	10
1841 . . . .	65	55
1842 . . . .	40	70
1843 <sup>+</sup> . . . .	85	90
1844 . . . .	112	120
1845 . . . .	?	120
1846 . . . .	?	126

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<sup>11</sup>Godecker, Brute. P. 343.

<sup>12</sup>Ibid., p. 342.

<sup>13</sup>Catholic Directories. (Baltimore), 1839-1846.

<sup>+</sup>The Male-School was taken over in 1843 by two Brothers of St. Joseph from Notre Dame.

No reason has been recorded for the decrease in the number of boys in 1841 and 1842, but it was probably due to the fact that they were not interested, hence a change in instructors was deemed necessary. This seems probable since the enrollment began to increase in 1843 when the Brothers of St. Joseph assumed control of the school.

This Free School is probably responsible for the change in attitude of the Vincennes inhabitants after the arrival of Bishop Brute. As has been stated in previous pages, one of the reasons for the withdrawal of the Sisters was the inability or unwillingness of the people to support the school by paying tuition. When tuition was discontinued by Bishop Brute and all denominations were granted these free privileges large numbers attended, and the townspeople did their utmost to raise money to finance the school.

#### The Academy

St. Clare's Academy had been in existence since 1824, except the few months that it was closed before the arrival of Bishop Brute. The school, as was customary, received both boarders and day scholars, and was open to children of all denominations. The Bishop, in the capacity of superintendent, examined the pupils and encouraged their progress by awarding honor medals every month and at every quarterly examination.<sup>14</sup> The terms per quarter were as follows:

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<sup>14</sup>Catholic Directory, 1837, pp. 122-124.

## For Boarders.

Boarding . . . . .	\$15.00
Washing and mending . . . . .	2.00
Bedding . . . . .	2.00

## For Day Scholars.

Spelling, Reading, Writing, Arithmetic, Plain Sewing and Marking . . . . .	\$ 2.50
English, Grammar, Geography, History and Ornamental Needlework . . . . .	1.50
French Rhetoric . . . . .	4.00
Drawing and Painting . . . . .	3.00
Fancy work and Embroidery . . . . .	1.00 <sup>+</sup>

A very strict and definite set of requirements had to be met by any young lady seeking admission to the school.

They were as follows:

- 1) Payment for each quarter must be made in advance - any notable failure will induce the painful necessity of sending the pupil home.
- 2) No boarder will be received for a shorter period than a quarter.
- 3) No deductions will be made in the charge for absence unless through sickness.
- 4) Children afflicted with contagious diseases will not be received in the Academy.
- 5) The pupils will not be allowed to visit the town or its vicinity unless by the express wish of parents and then not more than once a month.
- 6) The children will not be allowed to receive visitors unless they be parents or guardians.
- 7) Letters written or received by the pupils must be examined by the Directress of the Academy.

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<sup>+</sup>Ibid., p. 124.



- 8) Wednesday and Saturday evenings will be allotted for recreation.
- 9) The pupils at entrance must be supplied with books, etc.;, necessary for the branches they intend studying.<sup>15</sup>

The supervision of the academy was conducted by the Sisters of Charity from Nazareth, Kentucky and Emmitsburg, Maryland from 1824 to 1837 and from 1837 to 1843 respectively. In 1843, the Sisters from Emmitsburg withdrew from Vincennes in favor of the Providence Sisters, who had recently established a Mother-house at St. Mary-of-the Woods. This was in accordance with their agreement with Bishop Brute. This was the second establishment within the state of Indiana<sup>16</sup> taken over by the Sisters of Providence.

Three Sisters of Providence arrived in Vincennes in October 1843. After some months a third Sister was sent to assist.<sup>17</sup> This marked the end of St. Clare's and the beginning of the St. Rose Academy, as it is called today.

#### Catholic College and Seminary

In the year 1837, Reverend John Augustus Vabret, who came from Rennes, France, accompanied by a small colony of Eudist Fathers established the college and seminary. This

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<sup>15</sup>Ibid., p. 120.

<sup>16</sup>The first was at Jasper.

<sup>17</sup>Book of Foundations of Sisters of Providence. 1836.

school was conducted in a building on the Cathedral Square until 1839. In that year, the college through its president, Reverend John A. Vabret, purchased the land formerly belonging to the University of Vincennes for \$6,500.<sup>18</sup> It was at this time that the name St. Gabriel's was given to the college. Again the people of Vincennes seem to have responded favorably to the new school, as shown by the following article which appeared in the local paper:

It gives us pleasure to learn that our worthy citizen, Bishop Brute, is putting matters in train to establish a college in this place. His great success in establishing St. Mary's College at Emmitsburg, Maryland, and his eminent popularity as a learned and good man gives us the fullest assurance that his labors will not be unavailing. With these advantages, healthy and pleasantly situated as our Borough is - easy of access by water, a considerable portion of the year, and by stages from almost every direction nearly the whole year, we cannot see why this should not become one of the most desirable places in the west to educate the youth of the country of both sexes.<sup>19</sup>

A description of the college, the professors, the curriculum, the terms, and requirements was given in the Catholic Directories for each year. A thorough appreciation of the whole institution may be obtained by reading one of these articles. A summary of one follows:

This institution was opened nearly three years ago and is now permanently established. The faculty

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<sup>18</sup>Greene, op. cit., I, p. 396.

<sup>19</sup>Western Sun and General Advertiser, Sept. 17, 1836.

consists of professors who have devoted their lives to the business of instruction and have received their education in some of the most distinguished colleges of Europe. The college is well situated, is extensive and commodious and at present fitted up for the reception of one hundred boarders. It is surrounded by a large square, divided into gardens and lawns, and embracing an extensive playground. It is designed to erect on the plot an extensive gymnasium under the care of a competent master.

The course of instruction includes the following: The Hebrew, Greek, Latin, French, German, Spanish, Italian, Portuguese and English languages; all the branches of Mathematics, Astronomy, Navigation, Natural Philosophy, Chemistry, Geology, Botany, Physiology, Human and Comparative Anatomy; Drawing, Painting, Music-Vocal and Instrumental among others; upon the following instruments: Piano, Violin, Guitar, Flute and Clarinet; Moral and Mental Philosophy, History, Belles-Lettres, Elocution, Logic; Grammar, Geography, Rhetoric, Writing and Arithmetic and "in a word, every usual branch of college and school education."

The institution is provided with a splendid philosophical apparatus, an extensive library and elegant specimens for the study of Anatomy, all of which will be rapidly increased. There is also in preparation a botanical garden, designed to contain the greatest possible variety of plants.

The collegiate year which commences on the first Monday of September, and ends on the 15th of July is divided into two sessions of twenty-two weeks and four quarters of eleven weeks. Private examinations and bulletins sent to the parents. Public examinations will take place at the close of each session and premium awarded at the end of the year.<sup>20</sup>

Judging from the foregoing paragraphs -- playgrounds, gymnasiums, excellently equipped laboratories, trained teachers, libraries and examinations -- were regarded as

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<sup>20</sup> Catholic Directory, 1841, pp. 133-135.

necessary in the first quarter of the nineteenth century as in the twentieth.

The terms for admission to the college were as follows:

Board, Tuition, Washing, Mending, Bed and Bedding together with Medical attendance, per annum, payable semi- annually in advance	\$120.00
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For Day Schools	
Reading and Writing per quarter in advance	4.00
English Grammar, Geography, Arithmetic	5.00
Other branches	6.00

There is no extra charge for Music, Drawing and Painting. No deduction is made in consequence of a student's leaving the college before the expiration of a quarter except in case of sickness or expulsion.<sup>21</sup>

All modern educators today emphasize the need and the importance of adult education. So, too, did the early educators of Vincennes see the value of it. Evening classes were started for those unable to attend day school. The president of the college placed the following advertisement in the papers:

The gentlemen of the Vincennes St. Gabriel's College being informed that a great many mechanics, who have no time to spare during day-time would like to attend in the evenings different classes, in reading, writing, arithmetic, etc. and being willing to afford to men of every description, an opportunity to partake in the blessings of a good education, beg leave to inform them, that lessons will be given in the college every evening, except Saturdays and Sundays, from half past seven until half past eight

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<sup>21</sup>Ibid., 1840, p. 101.



on the following branches - Reading, Writing, English, Grammar, Arithmetic, Practical Geometry, Book-keeping, French language, Music, both vocal and instrumental.

Per quarter of eleven weeks \$4.00

For fuel .50

For Music \$6.00

The lessons will commence on Monday, 30th of December, everything necessary to attend the classes will be found in the Stationary of the College.<sup>22</sup>

No actual record of the attendance at the college can be obtained. Newspapers published at the time gave the following:

1838 - 30 students in college<sup>23</sup>  
 1840 - 79 students including  
           boarders and day  
           scholars  
 1840 - 14 students in night  
           school<sup>24</sup>

The patronage of the school was from Vincennes, Ft. Wayne, Peru, LaFayette, Washington, Huntington, Logansport, and Terre Haute in Indiana; New Orleans, Louisiana; Natchez and Vicksburg, Mississippi; Chicago, Illinois; and St. Louis, Missouri.<sup>25</sup>

When the school was opened in 1837, although called a college, it was really a high grade secondary school.

<sup>22</sup>Western Sun and General Advertiser, Dec. 19, 1839.

<sup>23</sup>Ibid., Mar. 3, 1838.

<sup>24</sup>Catholic Directory, 1840, p. 101.

<sup>25</sup>Western Sun and General Advertiser, Aug. 13, 1842.

In 1841 it was finally incorporated as a college by the following charter:

This Institution after a probation of five years, received at the late session of the Legislature a charter conferring upon it full Collegiate powers. It is now organized under its act of incorporation, and its agent is in Europe, making provision still further to increase its facilities for instruction. Being thus successfully established, it solicits the support of the enlightened public.<sup>26</sup>

When Bishop Brute founded the College of Vincennes in 1837 he also established a theological seminary for the training of young men for the priesthood.<sup>27</sup> Enrollment in the seminary during the next few years was as follows:

1839 -	6 students
1840 -	20 students
1841 -	9 students
1842 -	10 students
1843 -	17 students
1844 -	20 students
1845 -	15 students
1846 -	20 students <sup>28</sup>

Although there seems to have been a strained relationship between the Eudists and Bishop de la Hailandiere the college existed until 1847 when it was closed by an order of the Superior General of the Eudists.<sup>29</sup> After the departure of the priests, the Bishop took over the property and

<sup>26</sup>Ibid., June 26, 1841; Catholic Directory, 1842, p. 105.

<sup>27</sup>Ibid., 1839, p. 131.

<sup>28</sup>Ibid., 1839-1846.

<sup>29</sup>Diocesan Centennial Handbook, 1934, p. 12.

continued the seminary and college but limiting the membership to Catholics only. By 1849, Bishop de St. Palais, the newly appointed Bishop, decided that the diocese could not support a seminary, so he sent his seminarians to other institutions and converted the building into a home for orphan boys in charge of the Sisters of Providence.<sup>30</sup>

#### Other Diocesan Schools, 1834-1839

The first Catholic Church in Evansville and likewise in the state of Indiana south of Vincennes was the Assumption Church. Father Anthony Deydier arrived there on May 3, 1837 to establish the church. At that time, the few Catholics in Evansville were very poor. They needed their resources to build their log cabins and the only generosity that they could afford to the church was a donation of labor. In his records, Father Deydier relates how construction of the church was delayed by a lack of funds and tells of his visits to eastern cities in quest of money.<sup>31</sup> He was sent on one of these visits in September 1838 by his bishop, the Right Reverend Simon Brute. He went to Baltimore, Philadelphia and New York to try to raise money enough to build a church. He did not meet with any great success in his collection of

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<sup>30</sup>Mother Theodore Guerin. Journals and Letters ed. by Sister Theodosia (Mug) Providence Press, 1936, p. 279.

<sup>31</sup>John A. Elbert. The Centennial of the Assumption Church. Evansville, 1937.

money but was successful in obtaining a teacher for the school. In Baltimore, he met a young Irishman, Michael Byrne, who consented to keep school with a view particularly of instructing the children of the congregation. They returned to Evansville in the spring of 1839 and established a school in the basement of the church. This school continued to be taught by lay teachers until the arrival of the Sisters of Providence in 1853.<sup>32</sup>

The schools at St. Peter's and St. Mary's in Daviess County under Father Lalumiere continued to be taught intermittently after the withdrawal of the Sisters of Charity in 1834.<sup>33</sup> In Dearborn County, there were many German-Catholic settlements attended by Father Ferneding who established schools in Dover and New Alsace. At both these settlements, as was the custom among the Germans, the log buildings which served as churches on Sunday were probably used as school-houses during the week.<sup>34</sup> The Sisters of Charity from Kentucky took charge of the Holy Trinity School in New Albany in 1838.<sup>35</sup>

Although Bishop Brute's health had begun to fail at the

<sup>32</sup>Ellert, op. cit.

<sup>33</sup>Golden Jubilee of Notre Dame, p. 17.

<sup>34</sup>Burns, op. cit., p. 351.

<sup>35</sup>Godecker, History of Catholic Education in Indiana, p. 24.

time of his return from France, he performed all his duties until his death in 1839, as if he were in the best of health. A great deal of his energy was spent on the establishment of schools. He even devoted part of his time to actual teaching being the "Professor of Theology for his Seminary and a Teacher for one of his Academies."<sup>36</sup> It is because of Bishop Brute's activity in his effort to establish schools throughout the diocese that Catholic education in Indiana was firmly established at the time of his death.

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<sup>36</sup>Bayley, op. cit., p. 80.

The Congregation of Holy Cross in La Harpe sent him six brothers with their Superior, Father Smith, and later

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<sup>1</sup>Reverend Theodore Gassan, op. cit., p. 111.



## CHAPTER IV

### SCHOOLS UNDER BISHOP DE LA HAILANDIERE, 1839-1849

#### St. Mary-of-the-Woods

As the population of Indiana continued to increase rapidly, Bishop Brute saw the need for more priests and schools. He was anxious to procure Foundations of Religious Communities both of Brothers and Sisters for his diocese. He, therefore, sent his Vicar General, the Very Reverend Celestine de la Hailandiere to France in 1839 to find religious teachers who would be willing to establish a foundation in the Vincennes diocese. Monseigneur de la Hailandiere was in Paris in July of that year when he heard of the death of Bishop Brute and of his own appointment as the Bishop of Vincennes. He had been named Coadjutor with the right of succession two months prior to this. He was consecrated Bishop in Paris and immediately set out in quest of religious orders for his diocese.<sup>1</sup>

The Congregation of Holy Cross in Le Mans gave him six brothers with their Superior, Father Sorin, who later

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<sup>1</sup>Mother Theodore Guerin, op. cit. p. XIX.

became founder of the Notre Dame University. The response for missionary sisters came from Ruille-sur-Loir, where the Sisters of Providence promised that a colony of Sisters would be sent to Vincennes the following summer. Sister St. Theodore was chosen to be the Mother Superior of the new mission.<sup>2</sup> The next year the Sisters of Providence fulfilled their promise and in October 1840, six sisters reached Vincennes. The Sisters had expected to have their Mother-house located in Vincennes but before their arrival the Bishop had selected a site near Terre Haute.<sup>3</sup>

The astonishment of the Sisters at finding themselves in the midst of the forest was too great to find expression. They found themselves in the midst of a forest, no village, not even a house in sight. Walking a short distance down a hill, they beheld through the trees on the other side of the ravine, a loghouse with a shed in the rear. This was where they were to lodge until their home was ready. To the Sisters it appeared as if they had come to bury themselves in the wilderness. What prospect could there be for a school in the woods where there were no families or population? How

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<sup>2</sup>Mother Theodore Guerin, op. cit., p. XX; Sister Lawrence Gonner, A History of the First Fifty Years of the Sisters of Providence in the United States. Chicago: Loyola University, 1933, pp. 2-3.

<sup>3</sup>Ibid., p. 8.

could an institution become self-supporting in such a locality?<sup>4</sup>

The Sisters had agreed that the first visit they would make in their new quarters would be to the church. In a letter to France, Mother Theodore described it as a "place so poor that the stables wherein you keep your cattle are palaces." From the church, the Sisters were conducted to the Thralls' farmhouse. Their accommodations here were a small room and a part of the garret where eight straw ticks on the floor served as a bed. They were joined here by four postulants.<sup>5</sup>

The Sisters remained in these crowded quarters until November when Bishop de la Hailandiere paid them his first visit. At that time, he purchased the Thralls' property of about fifty-three acres including the farmhouse for eighteen hundred dollars. Bishop Brute had purchased a plot of ground (about one and one-fourth acres) from Joseph Thralls in 1838 for the sum of fifteen dollars. On this spot the Bishop had erected a fair sized frame church which burned down in 1840, eight months before the arrival of the Sisters. This misfortune accounts for the poor log chapel described by Mother Theodore. On the clearing where the church had stood, was built the first academy. In May 1840, Bishop de la Hailandiere had purchased an extra twenty-seven acres and began the

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<sup>4</sup>Mother Theodore Guerin, op. cit., pp. 60-61.

<sup>5</sup>Ibid., p. 12.

erection of the academy, a brick building of six rooms.<sup>6</sup>

In the spring of 1841, land was cleared, fenced and put under cultivation, roads were made and work begun on the half-finished building which had been intended for the Sisters' home. Soon several Catholic families were attracted to the neighborhood and the wilderness began to change into a cultivated and settled country. In the early summer, the building which had been intended for a convent was completed as an academy.<sup>7</sup> One of the first pupils describes the school as follows:

In September 1843, I was sent by my parents from Indianapolis to St. Mary-of-the-Woods. I went in charge of a Methodist minister, who with his family was moving to Terre Haute. . . . .

Everything was strange to me. I had never before seen a Sister, but had been told by one who read the 'Book of Martyrs' that the nuns were dreadful persons, would put gravel in my shoes and compel me to do penance in many cruel ways. I soon became accustomed to the peculiar dress and kind rules my fears banished and I felt myself one of a happy family. . . . .

The Academy building was of brick two stories with basement and attic. Each floor opened on a wide porch in the rear and there were two rooms on each floor with a wide hall between. To the left as you entered was the large drawing room, on the right the school room. The school room was used for study and recitation. There were two large dormitories above, with a wash room in the hall. The refectory and kitchen, were in the basement, also a small room where every Saturday

<sup>6</sup>Mother Theodore Guerin, op. cit., p. 68.

<sup>7</sup>Book of Foundations of Sisters of Providence, St. Mary-of-the-Woods.



we blacked our shoes - school being dismissed at four o'clock on this day to give time to prepare for Sunday . . . . .

Public examination exercises were held in the open air in July or August. This was not called Commencement, for as yet there were no graduates. A large platform for scholars, with seats in front for parents and friends, was arranged in the edge of the woods, with the thick spreading branches for a canopy. We were examined in all branches of study as far as each class had gone, by Colonel Richard Thompson and Mr. Thomas Dowling of Terre Haute.<sup>8</sup>

The first pupil, Mary Lenoble, arrived on July 4.

On July 7, six more pupils having arrived, classes were begun in English and French, Mother Theodore supervising both. A detailed announcement including the curriculum appeared in the papers as follows:

St. Mary's Academy for Young Ladies will open the second of July. Branches taught are as follows: Reading, Writing, Arithmetic, Geography and History, both Ancient and Modern, English Composition, Natural Philosophy, Chemistry, Botany, Mythology, Biography, Astronomy, Rhetoric, Plain and fancy needlework, Beadwork, Tapestry and Lacework.

Terms:

Boarding, including the above branches,  
per annum - \$100.00

Extra Charges:

French language, per annum -	\$10.00
Music, instrumental and vocal -	\$30.00
Drawing and painting in water color, imitation of oil painting on linen -	\$20.00
Oil painting in velvet, oriental painting, embroidery and artificial flower work -	\$10.00
Washing and mending, per annum -	\$12.00

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<sup>8</sup>Mrs. Anna Brown. "Reminiscences of An Old St. Mary's Girl." The Aurora (May, 1905), p. 125.



Stationery - \$5.00  
 Medicine at the apothecaries' rate  
 Those who wish to learn the Latin,  
 German, Italian and Spanish language can  
 do so. Terms the same as for the French.  
 No pupil received for less than a quarter.  
 No deduction made after a quarter has  
 been commenced except pupil has been  
 withdrawn from school in case of sickness  
 or expulsion.<sup>9</sup>

The first "distribution des prix" took place on the Academy porch on August 2, 1841. It was not a formal affair because of the shortness of the term. A play translated from the French was given and a number of prizes awarded. In the account of another early pupil may be read the following description: "A number of prizes were given, among them two crowns of artificial flowers made under Sister St. Francis' direction and awarded for good behavior."<sup>10</sup>

Besides the Academy a day school for poor children was opened in the basement of the building, but was later moved to a little log house on the other side of the village church. The school was taught by Sister Agnes and her pupils were the boys and girls of the neighborhood.<sup>11</sup> There were now twelve sisters in the community, professed and eight novices. They were to devote themselves to the

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<sup>9</sup> Indianapolis Journal, July 9, 1841.

<sup>10</sup> Reminiscences, "The Aurora (Oct. 1915), p. 307.

<sup>11</sup> Ibid.

instruction of female youth, to the attendance upon the sick and to the cause of the orphans.<sup>12</sup>

Some idea of the number of young ladies attending the academy may be gathered from the following:

1841, July 4 -----	1	first boarder arrived
1840-1841 -----	8	pupils from Vincennes and Terre Haute, Indiana
1841-1842 -----	16	1 from Paris, Ill. pupils from Indiana, Illinois and Pennsylvania
1842-1843 -----	22	pupils from Indiana, and Illinois
1843-1844 -----	30	1 from Ireland (Mary Hurley) pupils from Indiana and Illinois
1844-1845 -----	36	(1 from Indianapolis) 2 from Louisiana pupils from Illinois, Indiana Pennsylvania and New York
1845-1846 -----	60	pupils from Indiana, Illinois, Pennsylvania, Louisiana, New York.
1846-1847 -----	66	pupils from Indiana, Illinois, Louisiana New York.
1847-1848 -----	56	pupils from Indiana, Illinois, New York.
1848-1849 -----	60	pupils from Illinois, Indiana, Louisiana

The first formal closing exercises or public examination were held on August 2, 1842. The first graduation exercise was held in 1850.<sup>13</sup>

The decrease in the number of pupils during the year 1847-1848 was probably due to the prevalence of

<sup>12</sup>Catholic Directory, 1841, p. 136.

<sup>13</sup>Roster of Pupils of St. Mary's Academic Institute 1841-1892.

cholera<sup>14</sup> throughout the states of Indiana, Ohio, Kentucky, Missouri and Louisiana during these years.

The first branching out from the Mother-house took place in March 1842 when three sisters were taken by Mother Theodore to Jasper, Indiana to establish a school. In the same year another mission was opened in St. Francisville, Illinois. The sisters remained here only one year due to the creation of the Chicago Diocese and Bishop de la Hailandiere did not want the Sisters of Providence to extend their work outside of his diocese. The two sisters from St. Francisville were then sent to St. Peter's in Daviess County where they took over the school that had been under the direction of Father Sorin and the Holy Cross Brothers.<sup>15</sup> In 1843 there were forty pupils in the school but by 1845 the number had reduced to seven and the sisters were recalled. Since then there has been no Catholic school at St. Peter's.

and Other establishments during the decade were as follows:

Vincennes	-----1843----	third mission	during the year
Madison	-----1844----	fifth mission	
		An Academy for Young Ladies	
		3 Sisters - 12 pupils only 5	
		of whom are Catholic	
Fort Wayne	-----1846----	sixth mission	
		3 Sisters - 60 pupils	
Terre Haute	-----1849----	seventh mission	
		3 Sisters - 50 pupils	

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<sup>14</sup>In one of Mother Theodore's Letters, she writes of the ravishes of cholera in New Orleans, St. Louis, Cincinnati, Louisville, etc. Journals and Letters, p. 276.

<sup>15</sup>Mother Theodore Guerin, op. cit., p. 126.

Vincennes-----1849-----eighth mission  
 Female Orphan Asylum  
 5 Sisters - 40 orphans<sup>16</sup>

Catholic Schools are still supported by the parishes in all of these towns and the Sisters of Providence have retained their missions in Jasper, Vincennes Academy, Fort Wayne, and Terre Haute.<sup>17</sup> At the close of their tenth year in America, the Sisters of Providence found themselves firmly established in Indiana and laying the foundation for becoming one of the outstanding religious communities in the United States.

#### Jasper

Many German Catholics were coming in large numbers into southern Indiana during the thirties and forties. Often many families settled together building up little communities. Such is the history of Jasper. In 1836 twelve Catholic families from Baden, Germany settled near Jasper and formed the nucleus of what is now the largest parish of the diocese. During 1837, twenty-four, and during the year 1838, fourteen new Catholic arrivals entered land near Jasper.<sup>18</sup> In 1837 there were enough Catholic families in

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<sup>16</sup>Book of Foundations of Sisters of Providence. This marks the beginning of the Diocesan Orphanage for Girls.

<sup>17</sup>Book of Foundations of Sisters of Providence.

<sup>18</sup>Rev. Albert Kleber, O.S.B., St. Joseph's Parish, Jasper, Indiana, St. Meinrad Abbey, 1937, p. 11.

and about Jasper to form a congregation. By 1841 preparations were made for the starting of a school. Father Joseph Kundek, pastor, made arrangements with Mother Theodore of the Sisters of Providence to have that community take charge of the new institution. On December 9, 1841 Mother Theodore wrote to Father Kundek accepting the mission, the first establishment that the Sisters of Providence had outside of the Mother house.<sup>19</sup> Here is a copy of the letter in part:

Monsieur le Missionnaire:

We received very gratefully the postulant you had the kindness to send us. Accept our thanks for this, as well as for all the preparations you are making to receive our Sisters, whom we shall send to you in the month of March as you desire. But I should be much pleased if you would be so kind as to wait for the feast of St. Joseph and have the installation on that day. It would be a great consolation for us to place our first establishment under the patronage of this great Saint, who is patron of our Congregation. . . . .

Your very humble servant  
Sister St. Theodore<sup>20</sup>

Mother Theodore accompanied the Sisters, Sister St. Vincent, Superior, and two others, to Jasper and on the 19th of March, 1842 the installation took place. The inhabitants showed great delight on the arrival of the

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<sup>19</sup>Ibid., p. 29.

<sup>20</sup>Mother Theodore Guerin, op. cit., p. 79.

The Catholic Church celebrates the feast of St. Joseph on March 19.



Sisters, going to meet them in procession at the sound of music and with banners displayed. The school opened two days later. The number of children amounted to about sixty.<sup>21</sup> The administration of the school was uphill work. The non-Catholics were intolerant and many of the Catholics were indifferent and it was extremely difficult at first to get pupils enough to support the school.<sup>22</sup> Mother Theodore endeavored to keep up the courage of all by writing letters to both Father Kundek and the Sisters urging them to have faith and trust in Divine Providence to make the mission prosper. The original plan was to make provision in the school, primarily, for the higher education of girls as is shown in the following:

Female Academy  
At Jasper, Dubois Co., Indiana  
Sister Vincent, Superior

The Sisters of Providence have opened an academy for young ladies in this place a new house has been erected, and the site is both healthy and beautiful. The teachers are three in number, one of them English, another French and the third German.

The course of instruction embraces Reading, Writing, Arithmetic, Geography, Ancient Composition, Rhetoric, Natural Philosophy, plain and ornamental Needle Work, Bead Work, Tapestry, Lace Work and Artificial Flowers.

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<sup>21</sup>Book of Foundations of Sisters of Providence.

<sup>22</sup>Mother Theodore Guerin, op. cit., p. 22.

### Terms of Admission

Boarding, including some of the above  
named branches \$70.00

Washing and mending 8.00

No pupil will be received for a term less than six months. Pay required quarterly in advance. The members of the Protestant denominations are only required to assist with propriety and respect at the public exercises of the Catholic religion.

A Day School is also opened.<sup>23</sup>

Due to the poor patronage previously mentioned, the school developed in 1843 into a regular grade school under county authority but still taught by the Sisters of Providence. The conditions under which the Sisters retained their control of the school is explained in the following contract submitted by Mother Theodore to Father Kundek on July 28, 1844:

In the first place, we ask you to give each year the sum of one hundred dollars in cash, payable by installments of twenty-five dollars at the beginning of each quarter. Secondly, that you provide the Sisters with flour, meat, sugar, and coffee, they themselves to provide for their other wants. Thirdly, that they may have, as they already have had, the use of the house, the furniture, the garden, etc.

On these conditions they will receive gratis the children of the county. The county will pay you. If among the parishioners in easy circumstances there are any who can make a small compensation for the higher education of their children, this shall be received by the Sisters, who shall not have to give an account of it except to us.

We engage ourselves, on our side, to keep in your school two Sisters able to teach-the one German,

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<sup>23</sup>Catholic Directory, 1843, p. 60.

the other English-for as long a time as the above conditions are fulfilled, and to do all we can to accomplish good under your direction.

We should be extremely grieved if you would not be able to comply with our wishes; for, as I have said, we love the mission of Jasper very much.<sup>24</sup>

Father Kundek accepted the terms of the contract and two Sisters remained in Jasper conducting, only a grade school from this time on. The school was in a log house divided into two rooms: one used for the home of the two Sisters and the other for the school-room. In 1848 the old boarding-school was remodeled, so that there were several living rooms and several class-rooms. The Sisters of Providence have taught in Jasper since its founding in 1842 to the present time with the exception of two years, 1856-1858, when they gave up the school because of the inconveniences, spiritual and material, they had to endure due to the prolonged illness, and death of Father Kundek.<sup>25</sup>

#### Notre Dame

In 1839 when Monseigneur de la Hailandiere, later Bishop of Vincennes, visited France to get recruits for his missions in Indiana his appeal was answered by Father Edward Sorin and six Brothers of the Congregation of the Holy Cross. They left France in 1841 and arrived in Vincennes in October.

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<sup>24</sup>Mother Theodore Guerin, op. cit., p. 136.

<sup>25</sup>Kleber, op. cit., p. 31.

Bishop Hailandiere had several places in view for the location of the society. Father Sorin selected St. Peter's, a missionary station in Daviess county, about twenty-seven miles east of Vincennes, between the settlements of Washington and Mt. Pleasant. The congregation of thirty-five families mostly Irish and German, were in destitute circumstances. St. Peter's had a little frame church in good repair, two little rooms had been added to it, one for the sacristy and one for the priest. Other small buildings were for a kitchen and a school. There were one hundred and sixty acres of good land at St. Peter's,<sup>26</sup> and the little community set to work to improve it and to establish themselves as may be seen from the following notice:

The Brothers of St. Joseph lately arrived from Europe intend to open a school in Daviess County where the noviate of the institution will be kept. The Rev. L. Sorin is Superior.<sup>27</sup>

The teacher of the school before the arrival of the Brothers, a Mr. Rother, was the first to join the new order. Others followed, and within a year eight members were added; and in all, twelve received the habit of the Order at St. Peter's.<sup>28</sup>

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<sup>26</sup>Golden Jubilee History of The University of Notre Dame du Lac. Chicago: Werner Co., 1895; Trahey, Rev. James, C.S.C. The Brothers of Holy Cross 2nd ed. University Press, Notre Dame, 1907.

<sup>27</sup>Catholic Directory (1842), p. 108.

<sup>28</sup>Golden Jubilee of Notre Dame, p. 17. 177.

At no epoch of the congregation, perhaps, were there more privations, more necessities and fewer satisfactions of nature: on the other hand fewer complaints and murmurs. During the first two months all were obliged to sleep on planks and to practice more than one act of mortification of the same nature. "The Brothers," writes Father Sorin, "lacked almost everything but food and clothes, yet in accordance with precept of the Divine Master, each one seemed content."<sup>29</sup> The testimony of an outsider may make this statement all the more convincing. In a letter of Mother Theodore's written after the Sisters of Providence took over St. Peter's in 1843 she writes of Father Sorin and his companions:

They occupy what was the first Motherhouse of the Brothers of Father Moreau in America. It is in the midst of the forest, a log house open to all the winds. The furniture consists of a table with an old bench on each side, two sorts of cupboards, or presses, if such they could be called: two school desks, some wooden bedsteads equally sumptuous, one chair made of the bark of trees, and another of wood; this exactly, is all the furniture. There were besides a few cooking utensils. . . . .

. . . . .  
I cannot conceive how the good Brothers of St. Joseph could have lived there for a space of a year.<sup>31</sup>

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<sup>29</sup>Father Sorin's Circular Letters, Notre Dame, Archives

<sup>30</sup>Father Moreau was the founder of the Congregation of the Holy Cross in Le Mans, France. The Brothers of St. Joseph were united with them.

<sup>31</sup>Mother Theodore Guerin, op. cit., p. 177.



Notwithstanding the difficulty experienced by them in learning the English language and their general ignorance of the ways of the country in which they found themselves, the newcomers set to work in earnest, winning the good will of their neighbors and prospering even more than they had anticipated so that before the end of their first year they had become quite attached to St. Peter's.<sup>32</sup>

At the end of the first year all preparations were made for the establishment of a college. Some idea as to the extensiveness of these plans may be obtained from the following articles:

The Brothers of St. Joseph at St. Peter's, near Washington, Ind. The members of this community are 12 in number. The following institution has been opened under their direction.

School for Young Men under the patronage of Rt. Rev. Bishop of Vincennes and directed by the Rev. E. Sorin. A school will be opened for the reception of young men on the first Monday in September. Young men of any religious profession will be received, without preference or distinction. The location is on an eminence and one of the most healthy in the state, situated six miles from the town of Washington, Indiana.

The course of instruction will comprise all the branches of a sound correct, and practical English education, as follows: Orthography, Reading, Writing, Arithmetic, Mathematics, Geography, History both ancient and modern, Bookkeeping, etc.

#### Terms

Tuition and board, including washing and mending, per quarter, payable in advance	\$18.00
French or German Language	\$ 2.00
Or both included	\$ 3.00

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<sup>32</sup>Golden Jubilee of Notre Dame, p. 17.

No extra charge will be made except for books and stationery which will be furnished at store price; also for the services of an eminent physician who will attend the institution.<sup>33</sup>

To the surprise of the community, however, they found that Bishop de la Hailandiere was unwilling that they should erect a college even though all preparations had been made. He felt that a missionary station and primary schools should be the only establishments conducted by Father Sorin and his Brothers. He considered the college at Vincennes (St. Gabriel's) as all that could be supported in that vicinity, so sparsely settled, with such a small number of Catholics, most of whom were extremely poor.<sup>34</sup>

The Bishop then offered Father Sorin the section of land in St. Joseph County that had been given to Bishop Brute, in 1835 by Father Badin. This tract of land was given to Father Sorin provided that he would build a college and a novitiate within two years and assume the religious instruction and care of the Indians and the white settlers in the neighborhood districts.<sup>35</sup>

Father Sorin accepted the Bishop's proposal. It was decided that part of the colony should depart at

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<sup>33</sup>Catholic Directory, 1843, pp. 79-80.

<sup>34</sup>Golden Jubilee of Notre Dame., p. 18.

<sup>35</sup>Trahey, op. cit., p. 63.

once and take possession of their new home. Father Sorin and six of the brothers left St. Peter's on November 16, 1842 and arrived in South Bend on November 26. An old and miserable log cabin, well-nigh open to every wind, was the only lodging they found at their disposal.<sup>36</sup> A few days after his arrival Father Sorin wrote to Father Moreau and other friends in France an account of the changed situation of the little colony. Here is an extract from the letter:

While on this subject you will permit me, dear Father to express a feeling which leaves me no rest. It is simply this: Notre Dame du Lac has been given to us by the Bishop only on condition that we build here a college. As there is no other within five hundred miles, this undertaking cannot fail of success, provided it receive assistance from our good friends in France. Soon it will be greatly developed, being evidently the most favorably located in the United States. This college will be one of the most powerful means of doing good in this country. And who knows that God has prepared for us here, as at St. Peter's some good and devoted novices? Finally, dear Father, you may believe that this branch of your family is destined to grow and extend itself under the protection of Our Lady of the Lake and St. Joseph. At least such is my firm conviction, time will tell whether I am mistaken or not.<sup>37</sup>

Time has told for today, Notre Dame is one of the most outstanding Catholic Universities in America.

The building could not be started at once due to the severity of the winter. It was not until the spring of

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<sup>36</sup>Golden Jubilee of Notre Dame, p. 25.

<sup>37</sup>Father Sorin's Circular Letters, Jan. 7, Dec. 28, 1844.

1843 that the erection of a brick building forty feet square and three stories high was started.<sup>38</sup> This might be called the original college building as it was used for that purpose for nearly a year. Here Father Sorin taught the first students. By 1844 the permanent college building, a structure four stories high, eighty feet long, and thirty-six feet wide, was completed and the pupils transferred to it.<sup>39</sup> A summary of the requirements for admission follows:

All religious creeds were accepted. Parents of students not professing the Catholic were assured that there would be no interference with their religious tenets; the only requirement was that they were to attend religious exercises with decorum.

Students were required to pay one hundred dollars per year, for board, washing, mending, medical attendance, and a course in English, which included orthography, reading, writing, arithmetic, grammar and composition, also, the most approved method of bookkeeping, surveying, mathematics, and astronomy. This sum of money also paid for vocal music and use of globes. Day scholars paid twenty dollars per year for this same course. French, German, Spanish, and Italian languages were taught at an extra charge of eight dollars each. A fee of twenty dollars each was required for instrumental music and drawing.<sup>40</sup>

The Indiana Legislature granted a charter to the

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<sup>38</sup>Trahey, Op. Cit., p. 68.

<sup>39</sup>Golden Jubilee of Notre Dame, p. 57.

<sup>40</sup>Wabash Courier (Terre Haute, Indiana), Dec. 28, 1844.

university in 1844, giving it the power to confer all the degrees in literature, science and the arts, as well as in the learned professions.<sup>41</sup> Thus the legal and actual existence of the university dates from the same year, 1844.

The first awarding of honors and closing exercises were held in August 1845.<sup>42</sup> By 1846 the population of the university including faculty and pupils was as follows:

8---clergymen (teachers)  
 32---brothers (teachers and lay brothers)<sup>43</sup>  
 5---postulants (future clergymen and brothers)  
 40---boarders (students)<sup>44</sup>

The first commencement at which a student received a degree was held in 1849 when the Bachelor of Arts was conferred upon Neal H. Gillespie, who later, became a Holy Cross priest.<sup>45</sup> By 1850, the university had an enrollment of fifty-six students besides thirteen students in theology. These pupils had come from the states of Indiana, Michigan, Missouri, New York, Ohio and Pennsylvania.<sup>46</sup> Thus by 1850 the founders of Notre Dame

<sup>41</sup>Golden Jubilee of Notre Dame, p. 58.

<sup>42</sup>Ibid., p. 64.

<sup>43</sup>Lay Brothers are those who do the manual labor around the Mother-house.

<sup>44</sup>Catholic Directory, 1846, p. 121.

<sup>45</sup>Golden Jubilee of Notre Dame, p. 74.

<sup>46</sup>Ibid., p. 75.



had firmly established their University which from very humble beginnings ranks today as one of the outstanding educational institutions of the United States, secular as well as Catholic.

It can be seen from the foregoing pages how faithful Bishop de la Hailandiere was in advancing educational efforts of Bishop Brute. Bishop de la Hailandiere was singularly fortunate in his choice of location for the various institutions which have grown to such great importance today, notably the University of Notre Dame and St. Mary-of-the-Woods. The Catholics of Indiana are indeed indebted to the first two Bishops, Right Reverend Simon Brute and Right Reverend Celestine de la Hailandiere, for the existence not only of the excellent institutions, previously mentioned but also to the fine system of elementary parochial schools.

members of these communities, their devotion to duty and determination to carry on the faith through education encouraged them to continue so that by 1890 they had gained a foothold strong enough to carry these schools on to the present day.

The majority of the schools that were started during the thirties and forties are still in existence. The few that have closed are because the population in these localities is too small to support private schools. There is

## CHAPTER V

### CONCLUSION

The growth and expansion of Catholic education in Indiana is illustrative of the interest that the Catholic church has always displayed towards the furtherance of all educational activities. When Bishop Brute arrived in Vincennes in 1834 there was only one Catholic Academy in the state and that was under the supervision of a religious community from outside of the state. Fifteen years later, there were two religious Mother-houses, the Sisters of Providence and the Holy Cross Congregation. Notwithstanding the difficulties and privations suffered by members of these communities, their devotion to duty and determination to carry on the faith through education, encouraged them to continue so that by 1850 they had gained a foothold strong enough to carry them successfully to the present day.

The majority of the schools that were started during the thirties and forties are still in existence. The few that failed did so because the population in these localities were unable to support private schools. Thus it

may be seen that through the zealous efforts of Bishops Brute and Hailandiere the Catholic church had begun by the middle of the nineteenth century to take its place among the leading educational agencies in the state.

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